

constant activity in the field and home. The freedom with which the young women mingle with the men is striking. they may be seen among them, leaning on their shoulders when standing, as unrestrainedly as the men with men. The absence of clothing in no wise embarrasses them nor does it cause either sex a moment's thought; they are accustomed to this state of nature from childhood and feel no constraint in mingling freely together. They are extremely fond of ornaments and of painting themselves with different coloured clays, and often make patterns upon their bodies which they retain until the clay wears off. Their hair is often allowed to grow long, and youths frequently increase the length of it by twisting cords into it, greasing the whole with castor or other vegetable oil and rubbing red clay into it. Men and women mix freely together and often work in parties on the same field, singing songs as they work and keeping time with their hoes as they dig. Their homes in the hills are exposed and cold. Still, they do not appear to feel the cold winds and move about and work as freely as well-clothed tribes. As a tribe they combine agriculture with pastoral pursuits and their diet consists of milk and vegetables.

Origin of the tribe. According to their traditions they come from the north-west. Their ancestor Ramogi, they say, had seven sons named Kwenda, Nyakal, Owede, Nyadwat, Sakwa, Alago and Langho; and he adopted another son, Ugunya. Langho, they say, is the father of the Masai and Setik tribes. They trace their own descent from Owede who had two sons, Omwa and Sagan. We then have two groups forming the tribe, as follows: Omwa, whose descendants formed eight clans; Sagan, whose descendants form seven.

The descendants of Omwa:

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| 1. Dongo | 4. Nyeto | 7. Orando |
| 4. Kwamuli | 5. Nyamwagi | 6. Ndalo |
| 7. Ogunyo | 8. Nyakwal | |

The descendants of Sagan:

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| 1. Pwunja | 4. Hadedi | 7. Warunja |
| 4. Rukung | 5. Wango | 6. Menya |
| 7. Nyamoda | | |